all but ignores. Ramanuja thinks that though God is indeed the Absolute Reality, the differences that constitute the created world are not unreal or merely apparent but real modes of God's existence.. The material world and the finite soul existed eternally in a potential or unmanifested form in God and became manifest in creation. As finite and partial modes of His existence, they do not represent His infinitude and if they are one with Him in one sense, they are different from Him in another. Difference, in fact, is not opposed to unity, and God, though the sole Reality, comprehends in Him the differences which make the world of material objects and finite souls. The individual's union with God is not, therefore, a union of mere knowledge, but also one of love, reverence, obedience, trust, gratitude and all other moral sentiments, such as should exist between two spirits of which the one is infinitely superior to the other.

According to Ramanuja, Nature is related to God as the body is to the soul. As the body depends for its life on the soul, so does Nature depend for its existence and its movements on God. As the soul penetrates the body,

as it were, and. keeps every part of it living and active, so does God pervade Nature and act in every part of it. Nature cannot exist without God and is, in that sense, one with Him. The Highest Person forms the Self of all and all things ; intelligent and non-intelligent have no separate existence from Him, because those intelligent and non-intelligeiit things which exist in the form of subject and object and which exist also in all conditions, constitute the body of the Highest Person and are in consequence subject to His control.

In dealing with the relation of God to the individual soul, Ramanuja says likewise—that as the soul is to the body, so is God to the individual self. The latter cannot exist without the former; it is dependent on Him. God is the very *Self*